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The Canadian Independent.

"ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN."

Vol. 26.

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THE CANADIAN INDEPENDENT.

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The November number of "Scribner's Monthly" presents an attractive table of contents. The circulation of this magazine has now reached 100,000 copies.

We learn that a biographical sketch of the late Dr. Halley of Manchester, with a selection of his sermons, has lately been published. The sketch is written by the eldest son of the Doctor, the Rev. Robert Halley.

The Baptist Union of Great Britain and Ireland met in Glasgow, on the 6th of October. The Chairman this year was the Rev. George Gould of Norwich. The Christian people of Glasgow seem to have given this Union a very cordial reception.

The following is from a late Scottish paper: "In February next there will be five Sundays. This fact occurs but three times in a century. Thus, after 1880, we will have to wait until 1920 before the shortest month in the year can again boast of five Sundays."

A LADY in Hamilton sends us \$1.50 and a gentleman in Toronto gave us \$10 with requests that we send the INDEPENDENT to some who were unable to subscribe for it. You can make no better gift to your friend than in this way. Fifty-two weeks in the year the welcome messenger comes. Brethren help.

SPRING-HILL College held its annual meeting in Carr's Lane Church, Birmingham, on the 22nd of September. A heavy debt was reported on the ordinary work of the institution. Mr. R. W. Dale spoke on the occasion. On the evening of the same day the Rev. Dr. Simon spoke on "Christian Doctrine and Christian Life."

In common, we believe, with all respectable journals in Canada, we hail with great pleasure the announcement that the Hon. Edward Blake is about to re-enter Parliament. Men of his intelligence, ability, independence and high moral tone are always needed in public life; but never were they more needed in this country than now.

The biographical, geographical, and exegetical notes on the International Lessons supplied by the "National Sunday School Teacher" are very full and instructive. Sabbath school teachers and others who avail themselves of its aid will find it useful. We are in receipt of the number for November with the lessons for that month ably treated.

The "Mail" newspaper has been doing good service in the interests of "pure religion and undefiled" by its exposure of the dens of infamy that like great

cancers are eating out the moral life of our city. It is to be hoped that the pulpits will be as clear and emphatic in calling for reform as has been the press. The "Mail" deserves all praise for the good work that it has begun.

ON Friday, the 3rd instant, a very impressive service was held in Union Chapel, Islington, London, having reference to the death of the Rev. Dr. Mullens. Among those who took part were Rev. Drs. Allon and Raleigh, Messrs. Hebditch, Hannay, and Reed. Other denominations than our own were represented on the occasion. The testimony to the worth of the departed one was all of the same character.

The "North American" for November devotes some three dozen pages to the Woman Question—in the shape of what is called a "symposium." The writers are Julia Ward Howe, Thomas Wentworth Higginson, Lucy Stone, Elizabeth Cady Stanton, and Wendell Phillips. The full heading is "The Other Side of the Woman Question." The "other side" is the *Woman* side. The October number of the same magazine contained an article on *this* side. The "Diary of a Public Man" is continued, and there are several other papers of interest and importance.

THE Evangelical Union of Scotland held its annual Conference in Edinburgh, beginning on the 29th of September. On the evening of that day, the Rev. Professor Hunter of Leith preached the annual sermon. On Tuesday the examination of the Theological Hall took place. Then came the election of President. The Rev. George Wisely of Montrose was chosen to fill the position. On Wednesday, the Theological Hall was up for consideration. On account of the removal of Professor Craig to Manchester, Dr. Morrison consented to occupy his chair temporarily. We see that the commission of this Union has decided on discontinuing the publication of the "Monthly Record," and the "Christian News" has been reduced to one penny.

THE Congregational Union of Ireland met in Dublin on the 29th of September. The Chairman's address was delivered by the Rev. Robert Sewell of Londonderry. His subject was "The Christian Commonwealth a Theocracy;" and judging from some quotations which we have seen, it must have been a masterly production. The Rev. G. S. Barrett was present as a delegate from the English Union and the Rev. J. M. Jarvie from the Scotch Union. Our Irish brethren were celebrating the jubilee of their Union this year. Of course, Congregationalism is numerically small and feeble in the Green Isle; but, looking at appearances, it must be full of life and vigour. We hope that it will thrive in the coming years and do good work. We think that it is very much needed. Indications given at this meeting in Dublin would seem to point that way.

LORD CAIRNS, the Lord Chancellor of England, has lately been speaking in some of the non-conforming churches, and the Christian liberality of his action contrasts favourably with the bigotry of some criticisms that have been made upon it. It is said that in a sermon lately preached in Belfast the Rev. Canon M'Ilwaine commented with great severity on the fact that the Lord Chancellor of England had been "executing the office of a religious preacher." He considered this to be directly opposed to the 23rd Article of the Church of England and that the noble lord, while professedly a member of the Church of England, and the largest lay patron next to the Sovereign of ecclesiastical offices and dignities, has "openly transgressed the expressed

law of the Church," and identified himself with "the ignorant, fanatical, and misleading class who were intruding into the office of the sacred ministry."

THE twelfth annual Convention of the Y. M. C. A. of Ontario and Quebec was held in Kingston, October 23-27. The welcome meeting was held in the First Congregational Church. From the report of the Executive Committee we gather that during the year that nine Associations have been dissolved, and seven new organizations formed. Thirty-one Associations reported an aggregate membership of 4,333; annual current expenses, \$21,180; open reading rooms, 17; daily attendance in eleven reported, 1,006; seven own buildings valued at \$202,000; debt on same, \$67,970, the larger portion subscribed; four have building funds to the amount of \$19,042; seventeen have libraries of 7,477 volumes, valued at \$6,181. The Convention has done a most sensible thing in electing Rev. Principal Grant, of Queen's College, as President. No man in our country is better qualified for the position. He will not fail to impart a truly Christian and *manly* tone to their Associations, and this they greatly need.

THE ecclesiastical war between the English Church Missionary Society and the Bishop of Colombo in Ceylon is prosecuted with vigour, especially on the part of the Bishop. Ritualism is the cause of the trouble. Bishop Coplestone seems to be an extreme "attitudinarian," and being isolated, and absolute in his diocese, he carries matters with a high hand, and will not permit any clergy men to officiate who will not practise every posture, gesture and grimace which he prescribes. In 1878, it so happened that the Church Missionary Society sent three missionaries to Ceylon of quite a different type from that which the Bishop admires. The Society expected that, as on former occasions, their nominations would be accepted. But when Bishop Coplestone found that these three missionaries would neither receive nor administer the Lord's Supper accompanied with a certain ritual, he flatly refused to grant them license to officiate in his diocese. They humbly submitted to the interdict; but they remained in the island, connecting themselves with educational institutions and making themselves as useful as possible among the coolies, without performing any distinctly ministerial acts. It now appears that the Bishop had expected them to leave, on his refusal to license them, and that he was not at all satisfied with their tenacity; but he waited with what patience he could command until he should find some occasion against them. That occasion was furnished a few months ago by the fact that the names of these three men appeared in the annual report of the Church Missionary Society, as missionaries to Ceylon. No sooner had the report appeared than they received letters from the Bishop, accusing them of exercising the office of the ministry in his diocese without license. They replied mildly but firmly, denying the charge and repeating their request for license. This called forth an angry rejoinder, in which they were told that they ought not to remain in a place in which they could not exercise the proper functions of their calling; that they might go to Tinnevely, where they could find coolies in abundance; and that they only remained in Ceylon under the Bishop's protest. By latest accounts, the missionaries keep their ground, referring the Bishop to the Society which sent them there. The foregoing facts we have gathered from the lengthy correspondence which appears in the Madras "Times" of August 27th. Between that time and this it may be supposed that there have been some particularly "spicy breezes" blowing, not very "soft, o'er Ceylon's isle."

THE AMERICAN BOARD.

BY REV. J. B. SILEOX.

It was my privilege to attend the seventieth annual meeting of the A. B. C. F. M., held in Syracuse, Oct. 7th to 10th. For the benefit of my young readers I will interpret the above mystical formula. These letters A. B. C. F. M. mean the "American Board of Commissioners for Foreign Missions," which is the Foreign Missionary Society of the 3500 Congregational churches of America. To this Society a few of the churches in Canada also contribute. The American Board was organized in 1809. A boy overheard his mother say that she had devoted him to the service of God as a missionary. This boy was Samuel J. Mills. He grew up and was converted. With the map of Asia before him he conceived the idea of sending the Gospel to that heathen land. He asked his college companions to join him. Three young men moved by the spirit of God united with him, and thus in this quiet way began the first Foreign Missionary Society in America. The first year the contributions from all sources were less than \$1,000. Now the annual income amounts to nearly half a million dollars. The Board has received and expended from the beginning about \$17,000,000; has organized not far from 350 native churches, with about 83,000 communicants; has sent out 550 ordained missionaries and about 250 unmarried lady missionaries. They have reduced to writing 26 languages, have issued in 46 languages upward of 2,300 different educational and religious publications, and have had under instruction more than 400,000 pupils. They have now 678 mission stations in Japan, China, India, Turkey, Mexico, etc., with 1,554 missionaries, including native pastors and teachers. In their 683 schools there are at present 26,737 pupils. These young men and young women, boys and girls from heathen homes, are being educated under Christian influences. During the last year 8,234,280 pages of Christian literature were issued from their printing presses.

It is impossible in one short article to give any just conception of this large religious gathering. There were present at the annual meeting about 2,500 delegates. The most earnest and consecrated men and women of the churches were met to devise the best means of carrying out our Lord's command to preach the gospel to every creature. There were present some of the missionaries—"home on a furlough." Some of them had been in Africa, China, and India, for ten, twenty and thirty years. As we listened to their simple recital of the difficulties they had to encounter, and of the victories of the gospel, we felt that we were reading a chapter of the unwritten Acts of the Apostles. One of the best "commentaries on the Acts" is the intelligence that comes to us from the foreign mission field.

The opening sermon was preached by President Magoun of Iowa College, from Matt. xviii. 18-20. His subject was Christ's power, our warrant for evangelizing the world. He has *all* power and has bade His disciples to go into *all* the world, to *all* nations, to *every* creature. His power is our strength, His promise our inspiration. "Go . . . I am with you."

Dr. Behrends of Providence, preached to the "overflow" meeting in an adjoining church, on a similar theme, viz., "Incentives to this work." He emphasized three: (1) Love for man patterned after God's love for man; (2) Love for the Church as Christ loved the Church; and (3) greatest of all personal loyalty to Jesus Christ our leader and commander.

The annual survey by Dr. Clark was a clear setting forth of the condition of the work in the different mission fields. The year past has been marked by large additions to the membership of the churches—larger than in any year since the great ingathering of the Sandwich Islands. For the first time the Bible is being circulated among the Moslems. Large congregations gather to hear the gospel in Turkey. The famine in North China has in the providence of God suddenly opened up a "great door and effectual" to the missionary. The old prejudice against the Christian missionary being removed by the kindly aid rendered them in time of famine.

In Japan the New Testament has been translated, and by a decree of the government the Christian Sabbath has been made a day of rest. The outlook here is most hopeful. It is an example of "a nation born in a day." In the islands of the sea progress is made. On one island, out of a population of one thousand, two hundred and fifty are church members. In another island every adult is a professed follower of Christ. "It is something quite unprecedented in missionary history that native Christians, but two or three years out of heathenism, should be building large church edifices and school-houses, and meeting all the expenses of their teachers. Yet this is the record from the Mortlock Islands."

It is in Papal lands that the greatest hindrances are met. The lack of men and the wild fanaticism of the people, has resulted in ground lost in Mexico. In Spain there has been great opposition to the gospel from the "Chief Priests" as of old.

Austria stands foremost among the nations of the earth in its opposition to the gospel of Christ. The government is doing its utmost to suppress all evangelistic work. No one is allowed to conduct family worship except in his own family. "The ingenuity of a high church ecclesiasticism, Protestant as well as Roman Catholic, is taxed to its utmost to prevent men from accepting the gospel in its simplicity, while the want of true Christian life in existing church organizations has led the most intelligent to renounce all belief in anything that bears the Christian name." Through the intervention of the Evangelical Alliance recently convened at Basle it is hoped that a better state of things may be brought about in Pope-ruled, priest-ridden Austria.

A spirit of thorough consecration to Christ pervaded the meetings. It was prominent in hymn, in prayer, and address. With the cross of Christ before them, and in the presence of this great need—millions of our fellow beings living and dying without the gospel—men felt that they were not their own; that their time, talents, wealth, *all* were at the disposal of Him who had redeemed them. Mothers and fathers with tears of joy consecrated their children to this work, merchants their wealth, and the poor out of their poverty have given their mites—those mites heavily freighted with prayers. Hon. W. E. Dodge, a wealthy merchant of New York, in a short address on "Giving to the Lord" closed by pledging himself for the year to come to an increase of fifty per cent. over his previous gifts. Another resolved as a thank-offering to increase his giving five times over last year. An old friend of the Board who could not attend the meeting because of his house having been recently burned and because of sickness in his home, sent a letter enclosing in addition to his usual offering, a cheque for five hundred dollars. This full, joyful consecration to Christ's service was beautifully prominent in the missionaries themselves. Their joy and honour was to serve Christ in heathen lands. Young men and young women, in the prime of opening life were there, glad to be privileged to go forth as Christ's ambassadors to the heathen world.

The meeting of the Woman's Board in connection with this Society was held one morning in an adjoining church. There were 1,300 Christian women present. To look upon their thoughtful faces, to listen to their earnest prayers and simple, straightforward, sensible addresses, and to know that they had poured \$73,957.04 into the treasury of the Board during the past year, and to remember that the missionaries in the field had been trained for their work not so much by theological professors as by such Christian mothers made one feel that the Hannahs, the Priscillas, the Marys, the Dorcas, the Lydias, and the "grandmother Loises" were yet in the churches of Christ and that they were a power nearer the throne than the most perfectly planned organizations of men.

One other point before I close this already too long article. Men ask "What of the night." Do the signs of the times indicate a fulfilment of the promise that the "utmost parts of the earth" shall be given to the Son for his possessions? The answer is that the "morning cometh." There are to-day more Bibles translated in the various languages and circu-

lated among the different nations than at any other period in the world's history. There are more Christian missionaries at work, more prayers offered, more wealth given, for the conquest of the world to Christ than at any previous period. The number of believers is multiplied daily. The cold, dead world is feeling the life and warmth of the love of God in Christ Jesus. It is not spinning on grooves that run downward as some would have us believe. It is moving up into the light—into the light of God.

In obedience to our Lord's command we will work and give and pray that His kingdom may come and will be done on earth as it is in heaven.

THE ATHEIST CONVINCED.

Sin strangely blinds the human heart. There are millions of tiny fingers in the green grass blades of valley and hillside pointing to their great Originator, that the unbelieving mind sees not. There are silent voices in the sun, moon, and stars, telling of their great First Cause; but the unbelieving ear hears them not. The natural world has abundant evidences of the Creator; but the unbelieving perceive them not.

Athanasius Kircher, the famous astronomer, had an acquaintance who denied the existence of the Supreme Being.—This friend appointed a certain day when he would visit Kircher. The astronomer purchased a beautiful globe, representing the starry heavens, and placed it in a conspicuous place where his friend would notice it. Upon his arrival, he used the first opportunity to inquire from whence it came, and whose it was. "Not mine," replied Kircher, "nor was it ever made by any person, but came here by chance." "That," replied the sceptic friend, "is absolutely impossible? You are surely in jest." Kircher, however, seriously persisted in his denial, using the arguments his friend had used to him on other occasions.

Then the Christian astronomer reasoned with him: "You will not," said he, "believe this small body originated in mere chance; and yet you would contend that those heavenly bodies, of which it is only a faint and diminutive resemblance, came into existence without order and design." Pursuing this chain of reasoning, the atheist was first confounded, then convinced, and afterward acknowledged the absurdity of denying the existence of a God.—*Exchange.*

ALONE WITH THE FATHER.

Very suggestive are these words of Christ to His disciples on the eve of His betrayal: "Ye . . . shall leave me alone; and yet I am not alone, because the Father is with me." The individuality of every soul necessitates its loneliness. "The philosopher tells us that no atom in creation touches another atom, they only approach within a certain distance; then the attraction ceases and an invisible something repels, they only *seem* to touch." So "no soul touches another soul except at one or two points, and those chiefly external. In the central deeps of our being we are alone." Alone we must settle the most difficult and important questions touching our earthly career and our eternal destiny. "Each man's own nature has its own peculiar rules; and he must take up his life-plan alone, and persevere in it in a perfect privacy, with which no stranger intermeddeth." We are alone in the hour of trial and bereavement. Human sympathy cannot reach the seat of our suffering then. Alone we have to meet the king of terrors. Our friends cannot enter the valley of the shadow of death with us. Lonely and fearfully desolate would we be, in life and in death, but for the presence of the Father, and the verified promise, "Lo, I am with you always."

And yet God has made us social beings with affections and instincts which demand human companionship and sympathy, and render them necessary to our proper development and happiness. "Till we have reflected on it, we are scarcely aware how much the sum of human happiness in the world is indebted to this one feeling,—sympathy. We get *cheerfulness* and vigour, we scarcely know how or when, from mere association with our fellow-men. We catch in-

spiration and power, to go on, from human presence and from cheerful looks. The workman works with added energy from having others by." No man can be at his best who wholly secludes himself from his fellow-men. Mental occupations require more or less seclusion, but a man cannot mould society by his thoughts, unless he mingles with it, learns its spirit, and draws his material from it. The hermit and recluse have never been the best types of manhood. He only can have a symmetrical, full-orbed, strong character, who has a hearty sympathy for his kind, and appreciates their sympathy for himself.

But what a man can do in conjunction with others, when buoyed up by a full tide of friendly sympathy, does not test the man. We must know what he can do alone. The strength that is in him can only be learned when he is thrown upon his own resources, and left alone to achieve worldly success amidst adverse circumstances, or to face oppositor, reproach and calumny for the sake of his convictions and principles. This is the school of self-reliance and the test of character. It is not very difficult when the world opposes you, refuses you its smiles and sympathy, to withdraw from it and "live upon your convictions;" it is less difficult to mix with men and follow their maxims; but to enter the world and then live out, firmly and fearlessly, what you believe to be the truth, in spite of its frowns and oppositions, that is Christian greatness. Nothing on earth surpasses the moral grandeur of those scenes in which one man alone, for the sake of truth, stands opposed to many, and yet will not swerve from his convictions of duty. Such a character was Milton's hero:

"The seraph Abdiel, faithful found
Among the faithless; faithful only he,
Among the innumerable false, unmoved,
Unshaken, unsecluded, unterrified;
His loyalty he kept, his love, his zeal;
Nor number, nor example with him wrought
To swerve from truth or change his constant mind,
Though he stood single and alone."

But no man is alone in the battle of life who is on the Lord's side. He may be separated from his fellow-men and excluded from their sympathy by his adherence to his convictions; and yet he is not alone, because the Father is with him. His communion with God fills his solitude with thoughts and inspirations and consolations which more than compensate for his lack of earthly companionship. And, after all, are we not made to find the perfection of our being and our chief joy in God? It is not a misfortune that withdraws a man from the noisy babble and applause of human society, and shuts him up to fellowship with God. He is rather to be pitied, who looks to men for his best inspirations, when he may have access to God; who has not learned the blessedness of retiring for a season from the noise and bustle of the world to be alone with God; he, more, who, when sickness or old age or other circumstances shut him out of society, is left to the unutterable loneliness of spiritual emptiness and isolation from God; and most of all, he who has to meet death alone. But blessed are they who, in the solitude of life, can say with the Saviour, "And yet I am not alone, because the Father is with me;" and in the hour of death, with the Psalmist, "I fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me." It is good to be alone with the Father.—*N. Y. Methodist.*

THE LESSON OF THE BOOK OF NEHEMIAH.

The Book of Nehemiah is invaluable for the lesson it teaches, that when the Church of God is at the lowest, it will still be protected by His almighty hand, will be enabled to triumph over the malice of its external enemies, and will be purged and purified from the internal corruptions which endanger it far more than any hostility *ab extra*. It must have greatly helped to encourage and sustain the nation during the terrible times of the Ptolemaic and Syrian persecutions; and it may with advantage be read and pondered on by Christians, at all periods when the power of the world is put forth to crush or overlay the faith. That Judaism rallied from the weak and seemingly moribund condition described by Nehemiah, became

once more a power in the world, strong enough to confront heathen Rome, and wage a desperate struggle with the entire force of the Empire, is one of the most remarkable of the facts of history, and should never be forgotten by the Christian community in times of depression and danger.

A minor point which lends a peculiar interest to Nehemiah is its fulness of topographical detail. In inquiries concerning the ancient city, its site, walls, towers, gates, and principal buildings, the third and twelfth chapters are simply invaluable. For copiousness, for exactness, for authority, these chapters transcend all the other notices that have come down to us with respect to ancient Jerusalem; and the possibility of recovering the general plan of the place rests almost entirely upon Nehemiah's descriptions. It seems to the present writer that scarcely sufficient use of them has been made by modern topographers, who, while verbally allowing their importance, suffer their representations of the original town to be unduly affected by the accounts which were given of a very different city, five centuries later, by the Jewish historian Josephus.—*Canon Rawlinson, in the Bible Educator.*

DARWINISM.

Twenty years ago Mr. Darwin published his book entitled the "Origin of the Species," in which he attempted to prove that all the lower animals sprang from one or a few primitive forms by development. In that work he did not apply his theory to the origin of man, but in his "Descent of Man," published some years after, he endeavoured to show that the human race was not specially created, but began its existence in the same way that all other species originated. This theory, of course, must stand or fall by the test of the facts.

It should be remembered that Darwin does not claim that this theory is proved, and shows a candour that many of his way of thinking, not knowing near so much, manifest a great lack of. He thinks his facts point in one direction, but waits for further light before arriving at a positive conclusion.

But what is the general drift of his facts? It is that species are susceptible of numerous variations. Many who read his books are deeply impressed with his array of interesting facts, and think the theory must be true, taking them as so many proofs. Did they properly discriminate they would see that his facts are no proofs at all, for varieties are not species, and not a single fact does he present showing the origin of a new species from another. All the different varieties of pigeons he speaks of, which he traces back to the wild rock-pigeon, are pigeons and nothing else. It should be remembered that nearly all his varieties have been developed through human intervention or domestication; and naturalists tell us that such, when left to themselves, gradually revert to what they were before. How can this be reconciled with Darwinism?

Mr. Darwin is sometimes severely denounced in the pulpit and elsewhere, and represented as an atheist and actuated by a motive hostile to Christianity. But, while having no faith in his theory, we do not feel at liberty to style him an atheist. He recognizes the agency of a Creator at the start, in the special production of the first form or forms. That his teachings tend to atheism we do not deny, as he does not recognize any intelligent agency in the creations that have been taking place during vast ages, including man, the last creation. He is unduly absorbed in one department of science, being of "one idea," which colours more or less all others, and we recognize in him a different spirit and attitude toward religion, from those of prominent names often associated with his. It is important to discriminate between him and the advocates of an atheistic and materialistic form of evolution. Darwin is an able scientific investigator, but a poor philosopher.—*Homiletic Monthly.*

SPIRITUAL GROWTH—FROM THE INWARD TO THE OUTWARD.

"Master, speak to my brother, that he divide the inheritance with me."

In the request itself there was nothing sinful, yet

still the Lord absolutely refused to accede to it; He declined here, as in every other case, to interfere in the affairs of civil life.

It was indeed most true, that His word and doctrine received into the hearts of men, would modify and change the whole frame-work of civil society; that His word and His life was the seed out of which a Christendom would evolve itself, but it was from the inward to the outward that He would work. His adversaries more than once sought to thrust upon Him the exercise of a jurisdiction which He so carefully avoided, as in John viii. 3-11—and as in that of the Roman tribute. But each time He avoided the snare which was laid for Him, keeping Himself within the limits of the moral and spiritual world, as that from which alone effectual improvements in the outer life of man could proceed.

A HISTORY OF OUR OWN TIMES.

Within the present year, at least, we have not met with any new book so readable, and at the same time so practically useful, as "A History of Our Own Times," by Justin McCarthy. The work will establish the author's name and fame as a writer possessed of taste and power; and it furnishes abundant evidence of his being peculiarly gifted with that mental perspective which is so necessary in order to give to the events of recent history their proper relative prominence. The first volume opens with the death of William IV.; the second volume brings the history down to the close of the Crimean War, and ends with an admirable chapter on "The Literature of the Reign;" and the fourth, and last, volume will close with an account of the Berlin Congress; so that the complete work may be regarded as a history of the reign of Queen Victoria, brought down as near as possible to the present time. A person cannot live his life over again; but the next best thing that one can do, who has watched the course of events during the last thirty or forty years, is to read Mr. McCarthy's book. At every page, the terse, pithy and withal truthful, description of some event, or the passing allusion to some of the conditions or circumstances under which it occurred, awakens the slumbering memory of the reader; brings early impressions to the surface, despite the accumulated rubbish of busy years; and makes him think again the long-forgotten thoughts, and feel afresh the buried griefs and joys of other days. No history could produce such an effect as this but a history of our own times. On that account, as well as on account of the author's ability, this book will be found not quite such dry reading as history generally is. But as we have already hinted, it will be found not only an interesting book to read straight through, but also a practically useful work of reference, to be consulted as occasion requires. Here also it occupies the ground alone. Of earlier periods we have many histories; of our own times we had no history till this one appeared. If a person wished to verify names and dates connected with some of the less important events, or to ascertain the full particulars of any event, even the most important, that occurred in the present reign, he could scarcely expect that the brief summary to be found in the concluding chapter of an ordinary history would serve his purpose; and he was under the necessity of ransacking back numbers of periodicals or old files of newspapers for the needed information—a sort of work that involves considerable loss of time. The purchaser of this book, then, will very speedily find its cost returned to him in the shape of a saving of time—and "time is money." The more we know of the history of all times, the better; but an intimate acquaintance with the history of our own times is indispensable to the proper understanding of the present. The present condition of affairs—political, social, and ecclesiastical, throughout the British Empire—is to a great extent the immediate result of the events recorded and described in the book now before us; and on that account an acquaintance with its contents will be found of great value, in giving correct views of things as they are, even to those who are so young that the book is to them a good deal more than its title indicates.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, OCTOBER 30th, 1879.

INSPIRATION AND SUGGESTION.

AT the late meeting of the American Board at Syracuse, there was a great quickening of missionary zeal. There was not only the example of the late Asa Otis—who gave a million dollars to the Board—to inspire, but there was also the marvellous opening up of many lands to the messengers of peace to stimulate to nobler Christian benevolence. So we were not surprised to hear men declaring their determination to increase their gifts this year. A New Yorker said, "I will add fifty per cent." A brother from Massachusetts said, "And I, one hundred." While another from Michigan added, "And I, five hundred." These already generous donors were so inspired that nothing would suit them but increased offerings to meet the growing demands. And there will be the increase promised.

In this connection it occurs to us that our annual contributions for missionary purposes will soon be made. From Liverpool to Winnipeg, meetings to advance our missionary interests will soon be held. And we remember also that these interests will be crippled or enlarged in direct proportion to the offerings our people make. If these gifts fall short, with a sorrowful spirit we shall have to retrench. But if they exceed former years, then right gladly will we be able to enlarge our work, and we will do so. Everything depends on how the treasury will be filled. And that depends upon the people. We greatly wish we could get all our friends to believe this, that it is absolutely necessary that we should make a strong and decided effort for enlargement in Canada. Never was the time so favourable for that development as now. Never were there so many opportunities before us as now. To lose these opportunities would be serious to us as a denomination. It would be a blow to our progress from which it might take us long years to recover. Now if our friends can be made to see these opportunities, these increased demands, we have no doubt whatever but that they will largely increase their gifts.

There are two things absolutely needful to the coming Missionary campaign. We want our deputations to be fully aware of the present chances, and then plead in sermon and speech with red-hot enthusiasm. Energy, gentlemen! Energy is demanded from you who are to play the role of missionary advocates. Throw yourselves with holy abandon into your conversational wrestle with the people. Then also we want our friends of the pew to be gladly responsive to the pleas made to them. Let there be an increase of gifts to the Lord. None of us have ever given too much, many far too little. Let us redeem ourselves from puny, stunted offerings for others,

and make this coming campaign o'ertower every other by the munificence and princeliness of our efforts.

Correspondence.

LETTER FROM MINNESOTA.

BROTHER EDITOR,—While "crossing the line" into the Dominion, some weeks since, I looked sharply to see where the "line" was. I could not see it. It was not meant that I should; so that when I met my brethren of the little church in Winnipeg, I could feel the force of the Master's words, "All ye are brethren."

Your correspondent has told you of the organization of the Congregational church in Winnipeg. It was a most thoroughly enjoyable occasion, and the new enterprise, under Brother Ewing, is promising. It seems to lack but one thing to secure rapid growth, that is a house of worship. I do most sincerely hope they will have the needed aid to build.

Your Congregational brethren in Minnesota have just held their twenty-fourth annual Conference. It was a thoroughly good time. The meeting was held with the oldest Congregational church in Minnesota, the First Church in the beautiful and rapidly growing city of Minneapolis. Eighty-seven of our 135 Congregational and Union churches were represented by 141 pastors and delegates, besides four secretaries of National Societies, a returned missionary, and the agent of the Chicago Theological Seminary, and the beloved and honoured President Strong of Carleton College.

We have added thirteen new churches to our roll during the year; revived one church that had been dropped, and dropped two that were practically extinct. Several of the churches had not reported at the time of meeting; but we shall number not far from 6,500 members. Fourteen new men have come into the work in the missionary churches, three into self-supporting churches. Forty more churches have been organized in five and one-half years in this State. We are growing.

Our Conference Session gave us a rich feast. Rev. G. S. Pelton of Glyndon, gave us a spicy paper on "Qualifications of a Home Missionary;" Rev. Dr. Dana of St. Paul, gave us a very carefully prepared history of our beloved College at Northfield; Prof. George Huntington of Carleton, a paper on "Religion in the Family;" J. N. Cross of Minneapolis, discussed the "Sunday Question;" Rev. C. E. Wright of Austin, a paper on "The uses to be made of the Doctrine of the Atonement;" Rev. H. A. Stimson of Minneapolis, had an elaborate paper on "Some contributions the west may be expected to contribute to the Congregationalism of the Future." This paper will appear in the January number of the "New Englander," and will richly repay its readers. Rev. J. H. Morley read a strong paper "On Revivals;" Secretaries Coe of the American Home Missionary Society, Pike and Powell of the American Missionary Association, and Brown of the American Congregational Union (Church Building), made stirring addresses on the need and the work done. Enlarged contributions made all hearts glad, our gifts to Home Missions amounting to \$4,663, instead of \$4,167 the year preceding. The Woman's Missionary Society doubled its gifts, \$285 vs. \$121. Our work opens grandly and labourers are coming to gather the harvest. L. H. COBB.

Minneapolis, Minn., October 15th, 1879.

A CANADIAN PASTOR'S IMPRESSIONS OF CONGREGATIONALISM IN NEWFOUNDLAND.

Recent interesting accounts in the pages of the INDEPENDENT of the progress of our principles in Manitoba, as also a stirring editorial calling upon the churches to give themselves to increased prayers, gifts, and efforts, on behalf of our College and Missionary Society, have induced me to send to your pages an account of some things I saw and heard in Newfoundland during a recent sojourn there of three weeks.

I went in the interest of the College of B.N.A., and so hearty was the reception and so generous the response to my appeal that I cannot but think that at this season of collecting for college purposes "their zeal will provoke very many." But just a few words in general about the most exterior of the British North American Provinces. To many in our Dominion Newfoundland is not yet found. It is not only *unknown*, but also sadly *mis-known*. They regard it simply as an island in the Atlantic, of very inconsiderable size, with a barren soil and very insalubrious climate. Rocks, fog, fish, dogs, these are the images which the mention of it brings before them. A century ago it was as well, if not better, known to the poet Burns, when in his poem of "The Twa Dogs," he describes that very gentlemanly and scholarly dog "Cæsar" with his "braw brass collar" as

"Whelped some place far abroad,
Where sailors gang to fish for cod."

Possibly few even of the readers of the INDEPENDENT know that Newfoundland is the oldest of all the British Colonies, having been taken possession of in the name of Queen Elizabeth in the year 1580, forty years before the pilgrim fathers settled New England; that it is 317 miles in length by 316 miles in breadth, and has an area of 42,000 square miles; that in proportion to its size it has yielded more wealth to England with less cost of government than any of the British Colonies.

Her cod and seal fisheries have brought handsome fortunes to many of her merchants and give constant employment to an industrious, hardy, and contented population, while her copper mining—a recent industry, which yields the best copper in the world with least expense of excavating and transportation to England—promises to be in time equally as remunerative as her fisheries. Should the traveller trace her 2,000 miles of coast line, rounding many a bold headland and running up into deep bays, reaching far ahead, he will be surprised not only with many a beautiful and romantic prospect, but also by finding extensive belts of excellent timber and no inconsiderable tracts of excellent land on which may be grown in abundance all the coarser cereals, also all the ordinary root crops. True, the interior of the country, as yet but imperfectly explored, abounds in great lakes and tracts of waste land, but here too are found coal, iron, and various minerals awaiting the labour of the capitalist. The island, though not possessing a climate favourable to those afflicted with pulmonary diseases, is yet remarkably healthy, as is attested by the longevity of many of the people and the ruddy glow of health so common on the faces of those we meet. But as our main object in writing at present is rather to describe the Congregationalism of Newfoundland than its physical aspect, I now pass on to that object.

If I remember that it is only comparatively of late years that systematic attempts have been made by the leading protestant denominations to evangelize what are called the outposts of Newfoundland, it is not surprising that for many years the church now meeting in the Queen Road Congregational Chapel, St. John's, should be the only representative of our body on the island. Indeed it is only since the pastorate of the present indefatigable minister, Rev. Mr. Hall, that any really effective missionary work has been done by the church. Within a few years three mission stations have been taken up and prosecuted with vigour and success.

One is at Twillingate, a rising town about 200 miles to the north of St. John's. Here there is already a thriving church, which expects soon to be self-supporting and to which Rev. Mr. Wilson ministers.

At Random Island, Trinity Bay, a church has recently been formed and a pastor, Rev. Mr. Squires, ordained over it. By all accounts this is a beautiful and fruitful island and promises to be the centre of quite a large population. Here there is a very tasty chapel and day school, and a commodious parsonage to which is attached a farm of 200 acres of excellent land.

At Fortune Bay, in the western part of the island, there is also a most promising mission station. This is at present under the care of Mr. Thomson, a young

man of great zeal and excellent abilities, who looks forward to entering our College at Montreal next year.

These stations, while not undertaken without some help from the Colonial Missionary Society, are all of them the outgrowth of the missionary zeal of the church in St. John's. Every man, woman, and child is a missionary because taught to give, work, and pray for the mission at the outposts.

Of the Newfoundland Missionary Society the pastor of the St. John's Church, Mr. Hall, is the President, and the executive of the Society is a strong Committee of the most active and zealous men in the church, chosen annually. The President is expected to pay frequent visits to the mission stations, nor does the church grudge his absence for a week or two at a time, because of the jubilation consequent upon his return, bearing cheering tidings from the mission stations and kindling afresh the zeal of old and young. We were witnesses of one such occasion, an account of which might interest the readers of this article.

Taking advantage of our presence in St. John's to supply the pulpit on the following Sabbath, our Brother Hall started out on a visit to the mission station at Random Island, taking with him two of the deacons as companions and helpers, and a supply of good things, the gifts of friends in St. John's to the Sunday school children. After a journey of about 120 miles going and returning, performed partly by steamboat and partly by sail boat, carriage, and on foot, the missionary party returned to St. John's. A rousing missionary meeting was held and speeches delivered by the pastor, the deacons, a visitor and the writer. Mr. Hall's account of the amount of work done by him with the assistance of his deacons during the three days' stay at Random Island, shewed that not a moment was lost. On the Sunday a church was organized, which comprised the work of examining the candidates for membership, a sermon on "principles," ordaining the deacons, two sermons, and administering the Lord's supper. Monday and Tuesday were filled up with an examination and ordination of the pastor elect, a Sunday school festival, the examination of the day school, and to crown the whole, uniting in the bonds of holy matrimony the amiable lady teacher of the school to an excellent young man. Who will say that this was not a good three days' work? It was only to be expected that a church and pastor so devoted to missionary work would be proportionably interested in the College of B.N.A., and this I found to be the case. The memory of their zeal in the cause is a thing of joy to me to-day. After my College sermon on Sunday morning the pastor followed with a few characteristic remarks, telling the people, or rather myself, that the Canadian churches had not treated their sister church in St. John's too kindly. Since, although the church was a hundred years old this was the first deputation that had ever been sent to solicit their co-operation in denominational work, but at the same time urging his people just to haste the matter a little for the College. The canvass of the following week, in which we were accompanied by the pastor, resulted in a contribution of \$250, the sums varying from one up to fifty dollars. But if the gift was handsome, much more the manner in which it was bestowed. No one applied to refused, while many expressed their regret that they were not able to give more. Ere I left I received a unanimous vote of thanks from the Missionary Committee for the few sermons and speeches I gave them, and a request that I should sit for my photograph. Much as I could wish to speak of the kind hospitality of Brother Hall and his amiable partner whose guest I was, the many personal attentions of friends, and the admirable training school for teachers kept by the Messrs. Good, I must forbear as your space forbids enlargement. To all our churches about to collect for the College or Mission let me say, *Brethren we do you to wit of the grace of God bestowed on the church of St. John's, Newfoundland; for to their power, I bear record, yea and beyond their power they were willing of themselves, praying us with much entreaty that we would receive the gift.*

ROBERT K. BLACK.

Granby, 8th October, 1879.

OBITUARY.

Died, at the residence of her son-in-law, Mr. J. Hudson, in the Township of Bosanquet, Mrs. Rogers, Sr., on Sept. 10th, 1879.

Mrs. Rodgers was one of the oldest members of the Congregational church in this region. She was born in Burcombe, Wiltshire, England, in 1802. In the year 1832 she united with the Congregational church in Hornisham, and from that date to the time of her death she adorned the gospel which she professed.

In the year 1852 Mrs. Rogers with her husband and family removed to Canada and settled in the township in which she died.

From the year 1832 until within a short time of her death she kept a journal in which the events which made the deepest impression upon her mind are noted. These were the means which God in His goodness had used to bring her nearer to Himself, and the joy given her as her husband and children became followers of Him whose love and grace had made glad her own heart. Her end was peace. She said of Christ a short time before she died, "He is my best and only friend." In the midst of a large circle of descendants and friends she passed peacefully into the presence of the Master whom she had served for forty-seven years. R. H.

Forest, Oct. 13th, 1879.

ADDRESS TO THE GOVERNOR-GENERAL.

The Rev. J. F. Stevenson, chairman of the Congregational Union of Ontario and Quebec, having been absent in England till the beginning of October, it was found impossible to present to His Excellency the Governor-General the address which the Chairman and Secretary of the Union were charged to prepare and present to him, until after his return home. Then it was thought by him and others too late formally to welcome him to Canada, and accordingly, at his suggestion, the Secretary of the Union wrote His Excellency a letter explaining the state of the case, and in an informal, but most cordial manner, presenting the welcome to himself and H.R.H. the Princess Louise which it had been intended to convey to them, and also expressing "our most loyal and devoted attachment to the person and Government of Her Most Gracious Majesty Queen Victoria."

To that letter the following reply has been received.

REPLY.

GOVERNMENT HOUSE, OTTAWA,
13th October, 1879.

SIR,—I am directed by His Excellency to acknowledge the receipt of your letter of the 11th instant, and on behalf of himself and Her Royal Highness to thank your Union for the kind expressions of welcome they have been good enough to extend to himself and Her Royal Highness.

I am, sir, your obedient servant,

F. DE WINTON,

Major Royal Artillery, Governor-General's Secretary.
The Rev. JOHN WOOD, Secretary Congregational Union of Ontario and Quebec, Ottawa.

News of the Churches.

SEVEN new members were received into the Cobourg church at its last communion.

THE Church at Shedden is to be opened to-day. Rev. H. D. Powis preaches the dedication sermon.

THE Rev. D. McGregor, B.A., will supply the pulpit of the Guelph church on the first two Sundays in November.

WINNIPEG—The Bible-class of the church here averages about twenty-five members. The Sunday school is growing.

REV. J. F. MALCOLM has received and accepted a unanimous call from the churches at Acton and Churchill. He enters upon the work at once.

FIVE lots in Rapid city, Man., have been deeded by Mr. McLean to trustees on condition that a Congregational church be erected within one year and a parsonage within two years.

A LARGE number of the members of Zion Congregational Church, Warwick, surprised Rev. Mr. Colwell, their pastor, on the 15th inst., by giving him and his family a donation visit, and leaving substantial tokens of their kindness, in provisions, etc.

THE Rev. John Burton, B.A., preached his inaugural sermon in the Northern Church from the words "Obey them that have the rule over you," etc. In his opening remarks he said that among many things said to him before he accepted the pastorate of the church was the old saying that "a successful pastor of a Congregational church must be either a master or a slave." He intended to be neither, yet he prayed and expected to be successful. The responsibility to Him to whom account must be given is too great, and the issues of the work are too stupendous, to allow of the existence of any lordly supremacy or servile obedience. He would remember that the Church does not exist for the ministry, but the ministry for the Church. And that the power of the ministry was not in ruling but in edifying the Church. He asked them to fulfil their relations to the ministry, and he prayed that God would grant that his leading might be right, so that they might feel that life is worth living for, that Christianity is more than mere sentiment.

LIVERPOOL, N.S.—From the "Times" we learn that a large and influential audience gathered at Temperance Hall on the 5th inst., the occasion being the presentation of addresses from several associations to the Rev. Duncan McGregor, B.A. The chair was occupied by Sheriff Freeman, who said that the community felt they were losing a valuable citizen, an active temperance worker and a zealous minister of the Gospel. Addresses were presented by "The Temperance Reform Club," the Y. M. C. A., and the Ladies' Association, all testifying that in Mr. McGregor they had found an earnest, wise and sympathetic helper. Mr. McGregor's reply shewed he thoroughly appreciated these warm expressions of the city's esteem. On the following evening a farewell social was held in the church, when an address from the church and congregation was presented. The following extract from the address speaks for itself: "Dear Brother,—In view of your resignation of the pastoral oversight of this church and your approaching departure, we, the members of the church and congregation desire to express our deepest regret at your intended removal; our heartfelt appreciation of your efforts while you have been among us, and our sincere and earnest wishes for your future happiness, usefulness, and ever increasing prosperity. As a faithful pastor you have in all soundness and purity preached the gospel of Christ; as a sympathetic friend we have been blessed by your kindly interest in us; and in all efforts and enterprises for the welfare of the public, you have been actively and heartily engaged. No clouds of discontent or strife have arisen to obscure the happy relations between pastor and people during these six years—a cause of sincerest thankfulness and praise."

Religious News.

QUEEN VICTORIA has outlived every bishop and judge in England, Scotland and Ireland who was in office when she ascended the throne. She has commissioned eight premiers to form thirteen different administrations, and has outlived all her premiers but Mr. Gladstone and Lord Beaconsfield.

THE average contribution by each member of the Baptist denomination to the cause of foreign missions last year was: In Massachusetts, 77 cents; in Rhode Island, 64 cents; in Connecticut, 51 cents; in New York, 41 cents; in New Jersey, 38 cents; in Vermont, 35 cents; in New Hampshire, 34 cents; in Delaware, 33 cents; in Pennsylvania, 26 cents; in Maine, 22 cents.

THE Duke of Argyll, in a recent address in a Presbyterian church in Scotland, remarked that a movement had been set on foot for the greater liberty of worship in the Presbyterian churches. Thirty years ago he published a book in which he stated that, without giving up extempore prayer, he would like to have a short liturgy in addition. He held that opinion still, if possible, more strongly than ever.

RELIGIOUS instruction is permitted in the public schools of New South Wales, either at the first or last hour of morning school. By the terms of the act, such instruction may be given to the children of any one religious persuasion, by the clergyman or other religious teacher of such persuasion. It is the duty of the teacher to see that no children are allowed to be present at the special religious instruction given by any clergyman, or religious teacher, except those registered as belonging to his persuasion, or those whose parents desire them to attend. The teachers are required to give all the assistance in their power by making satisfactory arrangements for ministers or others giving religious instruction.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XLV.

Nov. 9. } THE PERFECT SAVIOUR. { John i.
1879. } 1-10.

GOLDEN TEXT.—"The blood of Jesus Christ His Son cleanseth us from all sin."—1 John i. 7.

HOME STUDIES.

M. John i. 1-14. The Word made flesh.
L. 2 Pet. i. 12-21. We beheld His glory.
W. John xii. 25-41. The children of light.
Th. 1 John i. 1-10. The perfect Saviour.
F. Zech. xiii. 1-9. The fountain opened.
S. Acts iv. 1-12. None other name.
Sab. Ps. cxxx. 1-7. Plenteous redemption.

HELPS TO STUDY.

There is no doubt whatever as to the identification of the writer of the epistle which contains this lesson. Only one John appears as a writer in the New Testament. He wrote the Gospel and the three epistles which take their names from him, and he also wrote the Book of Revelation. It was the apostle John, one of the twelve disciples, the brother of James and son of Zebedee, sometimes called "John the beloved," and, in the title of the Book of Revelation, "John the divine."

This fact has been ascertained, not only from the unanimous testimony of "the fathers," but from internal evidence. No one who carefully compares the language, style, and tone of these writings can avoid coming to the conclusion that they are all the work of one and the same hand.

For example: The Gospel according to John opens with "In the beginning was the Word," and the First Epistle of John with "That which was from the beginning." In the second verse of the Gospel we find, "The Word was with God," and in the second verse of the Epistle, "Which was with the Father." The Gospel says (verse 4) "In Him was life," and the Epistle (verse 1) calls Christ "the Word of Life." In the Gospel we are told that "the life was the light of men," and the Epistle states that "God is light." In the Gospel John affirms his personal acquaintance with Christ in the flesh in the words "We beheld His glory" (verse 14), and in the epistle he refers to the same fact in the words "which we have seen with our eyes."

There is nothing to show that the First Epistle of John was written to any church or to any nationality in particular. It seems to be quite as "general" as the Epistle of James, although it is not so headed.

The main object of the letter is to enforce the Christian grace of love; but by way of introduction the opening verses, which form our lesson, are occupied with an exhibition of the foundations of Christianity: (1) *Christ our Life*, (2) *Christ our Light*, (3) *Christ our Saviour*.

I. CHRIST OUR LIFE.—VERS. 1-4.

We have here the testimony of John to the divinity of Christ and to His personal appearance on earth, as man, to give spiritual life and eternal happiness to those who believe in Him—to be their life. The testimony may be considered as to (1) its subject, (2) its certainty, (3) its purpose.

1. *The Testimony of John—its subject.* That which was from the beginning. This means Christ, spoken of in verse 2 as that eternal life which was with the Father, and in John i. 1 referred to in the words, "In the beginning was the Word, and the Word was with God, and the Word was God." Christ is divine, uncreated, has existed from all eternity, is alive now, and is the source of life to His people, the "Prince of Life" (Acts iii. 15).

2. *The Testimony of John—its certainty.* John is as certain of Christ's divinity as he is of the fact that Christ had appeared on earth in human form; and on this he insists with emphatic repetition. Not hear-say, not vague tradition, not "old wives' fables," but that which we have seen and heard declare we unto you. The expression in the first verse is still more emphatic: that . . . which we have seen with our eyes—a strong term of expression, still in common use. The words "with our eyes" serve no purpose but that of emphasis. The next clause is not a mere repetition; it is more expressive of activity than the foregoing clause; which we have looked upon indicates gazing intently for the purpose of investigation. That which . . . our hands have handled: the testimony of three senses—sight, hearing and touch—ordinarily considered quite sufficient to satisfy us as to the existence of any material object. John was not deceived; neither were the other evangelists. Their writings are the writings of men possessing at least the ordinary share of shrewdness and intelligence. This all critics admit.

John did not testify to the truth of a falsehood; neither did the other New Testament writers. All critics admit that their writings could be the work only of men habitually living in the highest ranks of morality. Then, why not accept their testimony? Why disbelieve the evidence of John when he affirms the divinity, the incarnation, and the resurrection of Christ, and accept the same John as a teacher of morality? Why regard Christ himself as the brightest example ever given to the world of all that is best and highest, and noblest, and most intelligent in humanity, and at the same time treat Him either as a deliberate liar or a mistaken fanatic when He asserts His divinity and His equality with the Father?

3. *The testimony of John—its purpose.*—John declares Christ as the life of believers in order that they may be encouraged to draw out of His fulness and live by union to Him

as the branches live by union to the vine; and in order that they might realize their privilege as Christ's brethren.

That ye may have fellowship with us: John and others who were equally advanced in the Christian life realized their fellowship with the Father and with His Son Jesus Christ, and John wished all Christians to do so. All real believers have fellowship with Christ whether they know it or not—fellowship in humiliation and suffering, fellowship in work, and a prospective fellowship in exaltation; but John was anxious that believers should realize this fact, that it should be ever present to their minds, and that their joy might be full.

II. CHRIST OUR LIGHT.—VERS. 5-7. In ordinary books as well as in common conversation, light is often put for knowledge, and darkness for ignorance. In the Bible, light is very frequently, as is the case in this passage, put for spiritual knowledge or discernment, with its accompanying purity or holiness; and darkness is put for ignorance of God, of Christ and His salvation, with its accompanying iniquity or sinfulness.

In John viii. 12; xii. 25, Christ calls Himself "the light" and His disciples "the children of the light."

In regeneration, the sinner is enlightened by the Holy Spirit, so as to perceive his own condition, the extremely dangerous position which he occupies, and the way of salvation through Christ. The believer is enlightened to perceive what is good and what is evil, to know the path of duty. The more light he has the holier he will be, and the holier he is the more light he will have. These are mutually helpful, and they are both conducive to happiness.

It is true that even "he that feareth the Lord" and "obeyeth the voice of His servant" sometimes "walketh in darkness and hath no light," but even in that condition he is directed to "trust in the name of the Lord, and stay himself upon his God;" and if he does so his darkness will soon pass away. If the Christian is in the darkness it is owing to some fault or infirmity in himself, and his only remedy is to be found in seeking nearer to God, for God is light and in Him is no darkness at all.

But the more the believer is enlightened and taught by the Holy Spirit, the more he perceives his own sinfulness. Before his conversion, while living in sin, he thought he was pretty good. He "was alive without the law once, but when the commandment came sin revived and he "died." Now, as the light from above streams into the recesses of his heart, it seems to him to be a very charnel house, in which he finds all sorts of abominations—the better he really is the worse he appears in his own eyes—and he is ready, with Paul, to cry out "Who shall deliver me from the body of this death" (Rom. vii. 24).

III. CHRIST OUR SAVIOUR.—VERS. 7-10.

When the Spirit of God throws light upon sin and reveals it, either in the case of the unconverted sinner or in that of the believer, it is not for the purpose of injuring or grieving them, but in order that the sin may be removed; and in either case the remedy is the same, the blood of Jesus Christ His Son cleanseth us from all sin.

In the act of justification the believer was cleansed from the guilt of sin by the "blood of Jesus Christ," Christ being regarded as the believer's substitute, and His sufferings and death accepted as the punishment of the believer's sins.

In the work of sanctification also "the blood of Jesus Christ" is the means used by the Holy Spirit. This is true not only because sanctification would be impossible without the removal of guilt, but because the Holy Spirit takes the fact or record of Christ's sufferings and death in the room of sinners, and presents that record to the mind of the believer in such a way as to exercise a most powerful influence in deterring him from sin and in urging him to a holy life. It is when the believer, enlightened by the Holy Spirit, apprehends and feels the full significance of the fact that when God's own Son stood before God's justice bearing the guilt of sin, He spared Him not—it is then that the believer begins to understand the terrible evil of sin; and he turns away, with his whole heart, from that which the God whom he worships regards with such an uncompromising hatred, and to atone for which the Saviour whom he loves endured such agony.

But though the love of sin is thus rooted out of the believer's heart; though he hates it and loathes it with an unutterable loathing; still it clings to him more or less in one form or another all the days of his life in this world.

"Sinless perfection" is not attainable in this life. To the truth of this doctrine we have in this passage the testimony of perhaps one of the most advanced Christians that ever left a written testimony, speaking for himself and for all other Christians, and moreover, inspired by the Spirit of God to set down the truth for our instruction: If we say we have no sin we deceive ourselves and the truth is not in us.

As long as sin dwelleth in us it is necessary to keep coming to God, acknowledging our sins and seeking forgiveness, and if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Not only the believer but the sinner in search of salvation may close with this offer; and he has two of the strongest possible guarantees that his pardon will be granted—these are God's faithfulness and His justice. Is the sinner afraid that God will not pardon his sins? God has promised to pardon the sins of all who come to Him through Christ; and will He be unfaithful to His promise? Will He break His word? Such an idea is most dishonouring to God.

Ah, but it is God's justice that the sinner is afraid of; he has found out that God is just—inflexibly just—and he thinks there must be some mistake about the promise or that it does

not apply to such as he, for he is a sinner, and a just God must punish sin.

But, says John to the sinner, if you come to God through Christ, pleading His sufferings and death as your only plea, then the very justice of God is enlisted in your behalf, and He will pardon your sins, not in despite of His justice, but because He is just; for the Saviour having already stood in your stead and suffered the punishment of your sins, justice demands that you go free; if it would be unjust to let sin go unpunished, it would be equally unjust to punish the same sins twice.

From the context it is evident that the confession of sin spoken of here is confession to God and to Him alone. It is only to God and to the person whom we have injured that we are directed in the Bible to confess, and that is to be done directly, and not through a priest or any other mere human medium.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Powers' Block, Rochester, N. Y.

Around the Table.

SCRIPTURE BIOGRAPHY.

A MAN of God. He was of the inhabitants of Gilead. He dwelt by Cherith. He was there fed by ravens. He left Cherith, and went to Zarephath. A widow woman sustained him. He raised the widow's son to life. He repaired the altar of the Lord, that was broken down. He consecrated the altar to the Lord. He slew the prophets of Baal. He sat under a Juniper tree. The hand of the Lord was upon him. He went forty days without food. He prophesied before Ahab, king of Israel. He dwelt in a cave. He stood upon a mount before the Lord. He divided the waters of the Jordan. He wrapped his face in his mantle. The Lord sent him to Bethel. Who was he?

HOW BEARS HELP EACH OTHER.

I WILL tell you how they entrap bears in Russia. A pit is dug several feet deep. This is covered over with turf and leaves, and some food is placed on top. The bear, if tempted by the bait, easily falls into the snare. But if four or five fall in together, they all get out again.

"How do they do that?" you will ask. I will tell you. They form a sort of ladder by stepping on one another's shoulders, and thus make their escape.

"But how does the bottom bear get out?" Ah! these bears do not leave the bottom bear to perish. Scampering off, they bring the branch of a tree, which they let down to their poor brother. He soon climbs up and is free along with the rest.

Bears, you see, behave better than some selfish boys we hear about, who receive help and then forget the helper.

PRAYER will make us leave off sinning, or sinning will make us leave off praying.

Scientific and Useful.

THE LIFETIME OF A LOCOMOTIVE.—The iron horse does not last much longer than the horse of flesh and bones, the ordinary life of a locomotive rarely exceeding thirty years. Some of the smaller parts require renewal every six months; the boiler tubes last five years, and the crank axles six years; tires, boilers, and fire-boxes from six to seven years; the side frames, axles, and other parts, thirty years. An important advantage is that a broken part can be repaired, and does not condemn the whole locomotive to the junk shop; while, when a horse breaks a leg, the whole animal is only worth the flesh, fat, and bones, which amount to a very small sum in this country, where horse-flesh does not find its way to the butcher's shambles.

TREATMENT OF DYSPEPSIA.—On this subject Dr. A. Leared says, in the "British Medical Journal": "In the treatment of all forms of dyspepsia attention to diet claims a prominent place. Articles known to be slow of digestion must be avoided, and a lessened amount of food must be taken only at proper times. But, as a rule, absolute strictness in diet is more necessary in dyspepsia from defective secretions than in that from impaired action; for, as already said, in the latter affection digestion is sluggish rather than imperfect. One dietetic rule is, however, of the greatest importance in this case. The principal meal should be taken early in the day, before the nervous system has been exhausted either by mental or bodily exertion. In some instances the power of digestion seems to diminish in proportion as the day advances. A distinguished literary lady consulted me, who had by incessant brain work fallen into a state of great suffering from gastric oppression and flatulence after meals. At my suggestion she dined early instead of late in the day. This change was beneficial, but was not effectual in affording relief. I then advised that she should eat meat at breakfast only, and that no writing should be done before the meal. This plan succeeded perfectly."

THE PLANET MARS.—The editor of the "Providence Journal" has been taking a look at the ruddy planet Mars through the fine telescope of the Roger Williams Observatory, and thus describes what he saw: A fiery ball of glowing red seemed to suddenly spring into existence as the planet entered the field of vision. In size it approached that of the full moon when high up in the heavens, while such was the brightness and fierceness of its rays that we involuntarily sought to shade our eyes from its glare. At first we saw nothing but a brilliant flame-coloured disc, its circumference aglow with prismatic hues caused by chromatic aberration, without a trace of zones of snow, or the strange markings that practised eyes discover on the Martian globe. As we observed more carefully, the ice-bound circles came as plainly into view as the well known features of the Man on our own luminary, and we enjoyed a peep at the Martian poles, the southern polar cap being much larger than the northern; for it is summer in the northern hemisphere, and the ice zone around the pole has partly disappeared under the influence of the sun's heat. A still more careful scrutiny revealed the presence of dusky spots on the beaming disc. These indicate the land, which is of a reddish hue when the planet's atmosphere is clear, while the lighter parts of a greenish hue mark the contour of the seas and oceans. Thus with our own eyes we saw land, water, and ice on the surface of our Martian neighbour, and had a view of its ruddy disc, which, after a few weeks have passed will not be equalled in size and brilliancy until 1892. Though Jupiter, with its brilliant belts and sparkling moons, exceeds in beauty every sight in the celestial picture-gallery, yet we obtain a better view, and on a larger scale, of Mars than of any other object in the heavens except the moon. It is probably the only planet whose real surface is ever visible; for Venus, though the most splendid of all planets to the naked eye, is, on account of its great lustre, unsatisfactory for telescopic observation, while Jupiter and Saturn are surrounded by cloud envelopes of immense extent that hide the solid portions from the eyes. Mars, then, for a month to come, will afford unusual facilities for observation, beautiful to the naked eye, and magnificent beyond description when revealed by the far-seeing eye that pierces the depth of space.

Cleanings.

It is the proper work of faith to believe what thou seest not, and the reward of faith to see and enjoy what thou hast believed.

EVERY successive awakening, from Pentecost until to-day, has begun and ended in a sense awakened to the duty and privilege of almsgiving.—*Presbyterian.*

NONE are so fond of secrets as those who do not mean to keep them: such persons covet secrets as a spendthrift covets money, for the purpose of circulation.

How beautiful is God's Word! How rich are the treasures of His thoughts! How straight the ways of His law! How glorious the end of those who delight in His precepts!

God pity the man of science who believes in nothing but what he can prove by scientific methods; for if ever a human being needed divine pity he does.—*Dr. J. G. Holland.*

GIVE entertainment to pious thoughts, hear what they say. Holy thoughts are precious things, and if not angels, they are God's messengers, and in that sense angels sent from God. They come from God and they tend to God.

How deeply rooted must unbelief be in our hearts, when we are surprised to find our prayers answered, instead of feeling sure they will be so, if they are only offered up in faith, and are in accord with the will of God.—*Guesses at Truth.*

OH! how many precious moments are wasted in softness and self-indulgence, in frivolous pursuits, in idle conversation, and in vague and useless reverie, which, if rightly improved, might tell upon the world's destiny and the Redeemer's glory!—*Clarke.*

WE may lose heaven by neutrality, as well as by hostility; by wanting oil to our lamps, as well as by taking poison. The unprofitable servant will as surely be punished as the disobedient and rebellious servant. Undone duty will undo the soul!—*Bowes.*

It ought to be the great care of every one of us to follow the Lord. We must follow Him universally, without dividing; uprightly, without dissembling; cheerfully, without disputing; constantly, without declining; and this is following Him fully.—*Matthew Henry.*

"LEST they be discouraged:" Children teased and irritated lose heart, renounce every endeavour to please, or render at best but a soulless obedience. Approbation is as necessary to the child as counsel, and promise as indispensable as warning and reproof.—*Eadie.*

It is almost as difficult to make a man unlearn his errors as his knowledge. Mal-information is more hopeless than non-information; for error is always more busy than ignorance. Ignorance is a blank sheet, on which we may write; but error is a scribbled one, from which we must first erase. Ignorance has no light, but error follows a false one.

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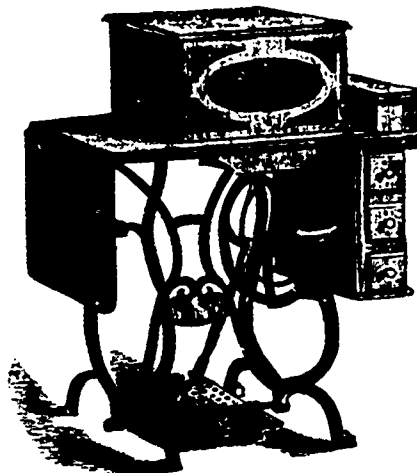
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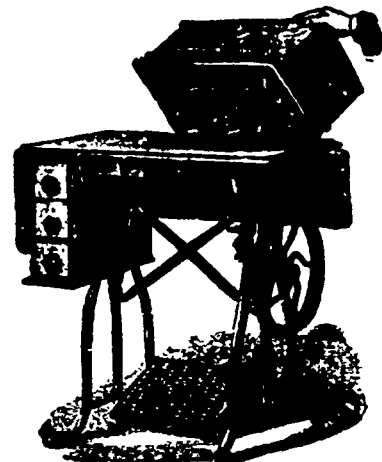
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